it is evident then that the solution must be found in
an action of consciousness manifesting itself as know-
ledge and yet limiting that knowledge in such a way
as to create the phenomenon of the Ignorance,—and
since the Ignorance is a phenomenon of the dynamic
action of Force of Consciousness, not an essential
fact but a creation, a consequence of that action, it
is this Force aspect of Consciousness that it will be
fruitful to consider. Absolute consciousness is in its.
nature absolute power; the nature of Chit is Shakti:
Force or Shakti concentrated and energised for
cognition or for action in a realising power
effective or creative, the power of conscious being
dwelling upon itself and bringing out, as it were,
by the heat of its incubation[x] the seed and.
development of all that is within it or, to use a
language convenient to our minds, of all its truths.
and potentialities, has created the universe. If we

[1] Tapas means literally heat, afterwards any kind of energism, askesis, austerity of conscious force acting upon itself or its object. The world was created by Tapas in the form, says the ancient image, of an egg, which being broken, again by Tapas, heat of incubation of conscious force, the Purusha emerged, Soul in Nature, like a bird from the egg. It may be observed that the usual translation of the word *tapasya* in English books, "penance", is quite misleading—the idea of penance entered rarely into the austerities practised
by Indian ascetics. Nor was mortification of the body the essence even of the most severe and self-afflicting austerities; the aim was rather an overpassing of the hold of the bodily nature on the consciousness or else a supernormal energising of the consciousness and will to gain some spiritual or other

object.